classes might be secured by cheap trains on other days of the week; and that the running of these trains on Sundays deprives the companies' servants of their weekly day of rest. Believing that Sunday excursion trains are wrong in themselves, and are injurious both to the railway companies and the public, they hope that the companies memorialised will add the weight of their example to that already given by other companies, and refrain from running such trains in future. The memorial is signed by the entire bench with one or two exceptions; and it is supported by similar memorials from the Congregationalists, Wesleyans, and Presbyterians.

ITALY.—It is estimated that there are now 2,500 children under instruction in the evangelical schools of Italy. The desire to learn is prevalent among both the middle and lower classes. Nine evening schools, attended by 800 labouring men, were started in Bologna in a single month. Milan, and Naples, and other towns are not a whit behind Genoa in this laudable rivalry. Genoa has not many more than 100,000 inhabitants, and yet, in addition to many private academies, there are now no fewer than 16,000 of the people in attendance on the public schools. Many agents offer themselves for employment in the work of evangelisation. One gentleman, a major, formerly in the army of Garibaldi, now in the regular army of the King, offers to resign his commission, and sacrifice his pay, to be employed, at a very inferior stipend, as an evangelist among his countrymen.

THE BIBLE AT THE CRYSTAL PALACE.—The Bible-stand which, during the late Exhibition, stood opposite the south-eastern entrance of the building, has been re-erected at the Crystal Palace. It occupies a place in the South Transept, and will be used for the gratuitous distribution of the "Word of God" in six foreign languages, and for the sale of English portions of the Bible. At this stand 137,600 Gospels and Testaments entire in ten languages, 2,364,000 Scripture cards in seven, and about 715,000 Scripture leaflets in English, were given away from June 9, to Nov. 1, 1862.

SPAIN.—The inferior tribunal of Malaga has pronounced sentence on Antonio Marin, of seven years' penal servitude at the galleys; on Jose Gonzales and Antonio Carrasco, of nine years'; and a like punishment of seven years on nine others, who are fugitives. The Evangelical Alliance is exerting itself to the utmost to obtain a suspension of these iniquitous proceedings, and will probably send an influential deputation to Spain to plead for the prisoners.

PRESENTATION TO THE QUEEN.—It is reported on good authority that a very interesting presentation to her Majesty is about to take place—an address of affectionate condolence and sympathy, accompanied by a Bible, from the widows of England. As from motives of delicacy the movement has been a modest and private one, it has not been possible to embrace all who would gladly have availed themselves of the opportunity of testifying their loyalty and respect to the best of Queens. The gift, we should hope, would be considered peculiarly well-timed and acceptable.

GREECE.—The religious condition of Greece is a question of primary interest at this time of political commotion and change. We find it stated that a few of the priests and bishops are beginning to appreciate the value of the Scriptures, and would see the errors of their Church reformed; that the use of the New Testament has been ordered by the Minister of Public Instruction in all the public schools; and that the circulation of the Scriptures in modern Greek is freely permitted.

GREENWICH PENSIONERS.—There has been for the last year or two a mission among these old war sailors, which commenced by some ladies reading with them, but has since so prospered that two Bible women are employed, assisted by eleven young ladies; and it is in contemplation to erect a new building as a lecture hall, for the use of the pensioners.

GENERAL.

IN LONDON, says the Rev. F. H. Wilson, in his "Moral Wastes," there are 20,000 public-houses, beer-shops, and tobacco-shops, open on Sunday, and if we only allow twenty-five persons as customers to each place, for the day, we have half-a-million of men and women thus occupied, while out of three millions, only 374,015 are attending the house of God.

MURDER.—A recent statistical table of the comparative number of murders in the different countries of Europe shows that in England there are 4 in every million of inhabitants; in Belgium, 17; Sardinia, 20; France, 31; Austria, 36; Bavaria, 68; Lombardy, 45; Rome, 100; Sicily, 90; and in Naples, 200. In the Vaudois valleys murder is almost unknown.

SUICIDES IN FRANCE.—Within the space of thirty two years—that is, from 1827 to 1858 inclusively—no less than 93,603 suicides have been committed in France

THE METROPOLITAN UNDERGROUND RAILWAY has been opened, and a large number of persons are daily availing themselves of its convenience.

New Baronets.—An official notification has been made of the elevation of Mr. William Brown, of Liverpool; Mr. Frank Crossley, M.P., of Halifax; Mr. David Baxter, of Dundee; Sir Daniel Cooper, of New South Wales; Mr. Rich, late M.P. for Richmond; Mr. Thomas David Lloyd, of Bronwydd, to the rank of Baronets. The creations are alike honourable to the Crown and to the gentlemen who have been thus distinguished.

An Aged Peer.—We understand that the health of the venerable Lord Lyndhurst, who is now in his ninety-first year, is greatly improved; that his Lordship takes a lively interest in all that is going on, and that he exhibits all the intellectual clearness and vigour of his younger years.

The Passport System has been abolished in Spain. But when will Spain cease to persecute and condemn those who read the Bible?

John Anderson, the fugitive slave, has embarked for the colony of Liberia, Western Africa.

REVIEW OF PAST MONTH.

Monday, January 26th.

At Home.—Her Majesty continues to take her usual exercise, and appears to be recovering from the pressure of her heavy affliction. The Prince of Wales has taken possession of an estate in Norfolk which he has purchased, where he is enjoying himself in hunting and shooting. The marriage of His Royal Highness is now said to be fixed for March 12th. Parliament will be opened, it is reported, by the Queen in person, on Feb. 5th. We are gratified to hear of a regular decrease in the number of persons receiving parochial relief in Lancashire. One pleasing fact we are glad to record. The *Hope*, a vessel from New York, with a cargo of flour and guano, to be sold for the relief fund, has arrived in Liverpool, and another is expected. This should give *hope* of a better understanding of each other between England and America.

Abroad.—Another insurrection has broken out in Poland, and we fear the consequences will be serious to the people. —In Japan, it is reported, a revolution in the government has taken place.—Greece finds difficulty in obtaining a sovereign.—The French Emperor has avowed his intention not to withdraw his protection from the Pope.—In America another dreadful conflict, attended by great loss of human life, has taken place. The President issued his emancipation proclamation on the first of January. The *Times* and other English papers are furious in their denunciations of the policy of the Federals; but Mrs. Stowe, in a letter to the Ladies of England, vindicates President Lincoln in all the steps he has taken in favour of negro emancipation, and expresses her most decided opinion of the ultimate success of the North, and the speedy overthrow of the accursed slave system on that continent.

Marriages.

Nov. 26, at the General Baptist chapel, Kirton Lindsey, by Mr. Sargent, Mr. W. Frow, to Mary, youngest daughter of the Rev. J. Stapleton, minister.

Dec. 20, at the baptist chapel, Stogumber, by J. Mills, pastor, Mr. Henry Shorney, of Colford, Elworthy, to Miss Mary Duddridge, of Halsway, Crowcombe.

Dec. 20, at the baptist chapel, Harborne, Birmingham, by the Rev. Thomas McLean, Thos. D. Miller, D.D.S., Birmingham, to Sophia Elizabeth, youngest daughter of the late Rev. J. Blakeman.

Dec. 20, at Sion chapel, Bradford, by the Rev. Henry Dowson, Mr Thomas Pickles to Miss Martha Fowler.

Dec. 25, at Portland Chapel, Southampton, by the Rev. R. H. Caven, Mr. Edmund Berry, to Clara, eldest daughter of Mr. J. R. Hunt.

Dec. 25, at the baptist chapel, Queen's-road, Dalston, by the Rev. Philip Gast, Mr. Jas. Whittaker, of Hoxton, to Miss Emma Bolton.

Dec. 26, at the baptist chapel, Wincanton, by the Rev. Thomas King, of Semley, Mr. A. G. Perman, to Sarah Anne, eldest daughter of the late Rev. James Hannam.

Dec. 26, at the baptist chapel, Honiton, by the Rev. W. Evans Foote, Mr. Isaiah Cole, of London, to Miss M. A. Canniford Hellier, of Honiton.

Dec. 27, at the baptist chapel, Crayford, John Cox, of Enfield, to Eliza Emma Dennis, of Bexley Heath.

Dec. 31, at the baptist chapel, West Street, Rochdale, by the Rev. E. C. Pike, Mr. Edmund Wrigley, to Elizabeth, third

daughter of the late Mr. Francis Heyworth, of Bacup.

Jan. 3, at the baptist chapel, Evenjobb, by the Rev. G Phillips, Mr. W. Boundford, to Miss Martha Havard.

Jan. 3, at the baptist chapel, Bishop Stortford, by the Rev. B. Hodgkins, Mr. John Haggar, to Emma Freeman, of Thorley.

Jan. 7, by license, at the baptist chapel, Salendine Nook, by the Rev. D. Crumpton, John, second son of the late David Haigh, Esq., of Pond House, Quarmby, to Ann, eldest daughter of William Shaw, Esq., Dale House, Longwood, near Huddersfield.

Jan. 15, at the baptist chapel, Northgate, Louth, by the Rev. W. Orton, Mr. D. Fridlington, to Mrs. Wass.

Deaths.

Oct. 2, at Sydney, New South Wales, the Rev. R. Wing, baptist minister, formerly of Rawdon College.

Dec. 20, at his residence, Upper Thames Street, London, Geo. Chambers, Esq., aged 49 years, for many years deacon of the baptist church, Spencer Place, Goswell Road. He was most devout and Christ-like in his life, and his end was peace. And on Dec. 31, Hannah Elizabeth Chambers, the beloved wife of the above, aged 49 years. She sleeps in Jesus. "They were lovely and pleasant in their lives, and in their deaths they were not divided."

Dec. 20, at Berwick-on-Tweed, in his 83rd year, Charles Robson, for fifty-three years pastor of the baptist church, Castlegate, Berwick.

Dec. 20, aged 79, the Rev. Zenas Clift, of Westbury Leigh, pastor of the baptist church at Crockerton, Wilts.

Dec. 20, Mary the wife of the Rev. Daniel Gould, baptist minister, Dunstable, aged 60.

Dec. 22, at his lodgings, Mr. Alexander's, Walcot Place, Kennington Road, London, after a short illness, Joseph Hammond, eldest son of Mr. F. H. Roleston, baptist minister, Chipping Sodbury, Gloucestershire, aged 17 years and 6 months. He was baptized by his father at the age of sixteen, was beloved by all who knew him, and has left the most satisfactory evidence of his genuine piety.

Dec. 24, the Rev. Daniel Jones, baptist minister, Tongwynlas, near Cardiff. This venerable and popular preacher was better known as "Daniel Jones, Liverpool." He preached in his usual health on Sunday, and expired suddenly on the Wednesday following.

Jan. 2, Mr. Miles Clark, of Woodhouse Carr, near Leeds, aged 58. He was baptized amongst the General Baptists at Newthorpe, near Ilkeston. He was present with us at our sabbath morning prayer meeting at South Parade chapel on the last sabbath in the old year. He fervently engaged in prayer, and all the brethren present were solemnly impressed. On the Thursday following he rose in his usual health, lighted the fire, bid his wife good-bye, went to his work, and in a quarter of an hour afterwards was carried into his dwelling a lifeless corpse!

Jan. 5, at Barlestone, aged 29, the Rev. J. Holroyd, junior pastor of the General Baptist church, Barton, Leicestershire, a young minister of much promise, and highly esteemed.

Jan. 6, at his residence, Union Crescent, Margate, after a short illness, borne with calm resignation, in the 76th year of his age, Mr. C. S. Lewis, for fifty years the respected principal of Church Field House Academy, and for more than a quarter of a century a devoted and esteemed deacon of the baptist congregational church in that town. He daily walked with God, and his end was peace.

Jan. 7, at Caerphilly, Glamorganshire, Mrs. Edmunds, widow of the late Rev. J. Edmunds, baptist minister for many years at Bassalleg. Mrs. Edmunds was an Israelite indeed, in whom there was no guile; was most liberal and kind; and had been a constant supporter of religious societies, as the various reports of the past fifty years can testify. She departed to be with Christ in the 87th year of her age.

Jan. 7, at Farnham, Surrey, in her 78th year, Mrs. Vince, mother of the Rev. Charles Vince, baptist minister, Birmingham.

Jan. 10, at Penzance, G. C. Smith, aged 81, long known as "Boatswain Smith." For nearly sixty years Mr. S. had been a preacher, either in connection with baptist churches, or as a sailor's missionary.

Jan. 19, in his ninetieth year, Mr. Robert Verow, of Hinckley, for many years pastor of the General Baptist church, Earl Shilton, greatly beloved by a wide circle of friends for his amiable disposition and generous hospitality. He died as he had lived, in peace with God and all men.

YOUTH'S MISCELLANY.

YOUNG MEN'S BEREAN, OR BIBLE-SEARCHING SOCIETY.

While so many questionable means are now resorted to for the entertainment of young men, it gives us pleasure in being able to present a report of the way in which an evening was spent by the young friends in connection with the baptist chapel, Arthur Street, Walworth. One year ago a Young Men's Berean Association was formed, and the first annual *soiree* was held on Thursday, the 4th Dec. For the members and their friends, tea was provided in the old chapel, now used as a Sunday school room, and the place was filled to excess. Much pains had been taken by the young men to provide for the evening's entertainment. The walls were covered with painted diagrams and sketches; an evergreen arch covered the platform; and the sides of the spacious room, from one end to the other, were lined with tables three feet wide, and covered with curiosities, so constituting a pleasing and useful museum; whilst on a table at one end of the room were a steam-engine and galvanic battery, and at the other end, several powerful microscopes. After tea, and at half-past six, the meeting was opened with prayer by the president of the Association, the Rev. S. Cowdy. The report having been read by the secretary, then came the chorus, "Lift up your heads," Miss Cooper playing the instrument; after which Mr. Buttfield read a long poem on the "Bible and the Bereans." Half an hour was then spent in a circular promenading the room to view more closely all the curiosities. An anthem came next, and after that, recitation by Mr. C. Baker, of the "Psalm of Life;" then three more anthems, and the recitation, by Mr. C. Hooper, of "Horatius." The chorus, "The heavens are telling," was then sung, after which the president reviewed the labours of the association. Some sixty essays and recitations had been gone through by the young men, with criticism and discussions; psalmody had been practised; twelve meetings had been held for religious fellowship; a course of twelve lectures delivered publicly by the young men, and a second course was now in progress. It was specially stated that three young men had been led to give their hearts to the Lord, and are now members of the church. The young men had resolved to take the old chapel, and speak in it on the Lord's-day evenings, for the benefit of the surrounding district, where no city missionary is found. Several other pieces were then sung. The usual votes of thanks having been moved by Mr. Evans, and seconded by Mr. Fillett, and carried by acclamation, the friends separated evidently highly gratified with the evening's entertainment.

THE SOUTH-SEA CONVERT.

A messenger, says a missionary, came to say that Kaisara was drawing near to his end. I went directly to see him, and found him very weak, scarcely able to speak.

"Well, brother," I said, "how is it now, on the borders of Jordan?"

"My ship," he replied, "is moored; the anchor is within the veil; all is well, there will be no shipwreck; all is calm."

Calm, indeed, it was. Not a ruffle was on the surface of his soul; not a doubt of safety was expressed. We spoke together of the labours of past years, and talked of the great love of God to the South-Sea Islanders. It was a soul-cheering visit to one just entering the unseen state.

"What shall I say to the church after you are gone?"

"Tell them," he replied, "to hold fast their confidence to the end—that faith in Christ is necessary to salvation;" and then, as strength would allow, his quivering lips repeated John iii. 36.

"This may, perhaps, be our last meeting below."

"Well," said he, "ere long we shall meet again in the far brighter world above, to dwell for ever with the Lord, there to 'see the King in his beauty,' and that land (pointing to the heavens) which is very far off."

I prayed with him, and left his humble cottage.

Just as I was going to the out-station, a little after this, I was again sent for to see our dying friend.

"You will soon leave us," I said.

"Yes, the chariot is at the door. The body is the clog which keeps back my spirit; but soon the thread will be cut; then shall I fly away."

"Have you any fear in the prospect of leaving us?"

"None at all."

"What is the reason of this peace of mind as death approaches?"

"Christ is mine. To Him I have committed my soul; why should I fear?"

"Is your trust entirely in Christ?"

"In Christ alone I trust for salvation; He is the true foundation—the way—the door."

As I prayed with him and asked the Divine presence with his soul, he joined with much feeling. I then took my leave. Next day his son came to say that he was near death. I went. His pulse was scarcely to be felt; his breathing was short.

"How is it with you?" I asked.

He replied, "With Christ is my soul."

"Entirely?"

"Yes, entirely."

"No fear?"

"None at all."

"This is the hour of your death."

He was unable to speak, but pressed my hand. After a while he revived, and opened his eyes.

"You will, I trust, soon be with Christ," I said.

"Yes, I shall."

"To-morrow," I said, "is the sabbath."

He said, "I shall be in heaven."

"How great the love of God in not leaving you in the ignorance of your heathen state!"

Raising his eyes upward, he said: "Great! great!"

With his son-in-law and daughter I then conversed on the difference between the death of a saint and sinner, all of which he heard and understood, as a reply he made fully showed. I left him for a little; but ere I could return his spirit had fled to be with Him who had redeemed him with his precious blood.

Thus died Kaisara, a good man, a consistent follower of Christ, who was born a heathen, but died a christian.

Carrier Dove.

TWO AGED DISCIPLES.

We sometimes are permitted to furnish the younger portion of our readers with some pleasing examples of early devotion to the Saviour, resulting, it may be, in some instances, in an early removal to a better world. In such cases, early death is early glory.

"Long do they live, nor die too soon,
Who live till life's great work is done."

Others, spared for many years to serve their Lord and Saviour, afford encouraging examples to the young of the happiness real religion imparts to its possessor, and the honour God confers on those who honour him. We are happy in being able to furnish two pleasing illustrations, on reading which we hope our young readers will desire to live the life that they may die the death of the righteous.

Mrs. Anna Barfoot was born at Husbands Bosworth, Nov. 20, 1775, and died Dec. 16, 1862, aged 87 years, full of hope of a glorious immortality! Her parents were pious, and she was early brought under the influence of christian teaching. She knew the Scriptures from her youth, and at a very early age was the subject of serious impressions. Removing from Bosworth to a situation in Coventry, she attended the chapel at Cow Lane, and sat under the ministry of the late Mr. Butterworth. Here she made a public profession of her attachment to the Saviour by baptism, when nineteen years of age, and was received into christian fellowship. In a few years she returned to Bosworth, where she continued for more than sixty years, a co-worker with her late lamented husband in furthering the cause of Christ. Mrs. B. had the welfare of immortal souls at heart, especially among the young, who listened to her with much regard, while the more aged found in her a wise counsellor. Her name was a household word in families. Ever active, and going about doing good, she would often say, "I dare not lose these precious moments God has given me. I must either have in my hand my Bible, my pen, or my needle." She was truly a "mother in Israel," a good woman and true, and one that feared the Lord above many. She was of a cheerful disposition, and though domestic trials and afflictions sometimes assailed her, yet she would exclaim, "I know this is sent for my good. Why should I repine? Do with me, Lord, as shall seem good in thy sight, *only profit my soul.*" Her house and heart were always open to all those who loved the Lord Jesus in sincerity. She was a thorough baptist, but no bigot. When there was no evening service at her own chapel, she would attend preaching at the Wesleyan chapel, or walk nearly two miles to a neighbouring village to hear the gospel. She could not neglect attending the public means of grace, when an opportunity offered. She loved the house of God. Besides the usual weekly-night meeting for prayer, she had one expressly for females of the church and congregation for prayer, praise, and expounding the scriptures, which were often seasons of great refreshing. She was mighty in the scriptures, and in prayer. The bible and prayer were her delight. About forty years since, when on a visit to Birmingham, she was taken seriously ill, so much so, that her life was

despaired of. It was thought by herself that she was nigh unto death. But she had a great desire for longer life for the sake of her children and the cause of Christ. She therefore made it a matter of earnest prayer that if the Lord would restore her to health, and enable her to return once more to her native village, vowing that if the Lord answered her prayer, she would do more for the cause of the Redeemer than she had ever done. Her prayers were mercifully answered, and when she returned home, she immediately set about performing her vow. She established in her own and a neighbouring village an auxiliary Baptist Missionary Society, for the promotion of the gospel in foreign parts, and went from house to house explaining its object and soliciting contributions, and in this she was greatly successful. The writer remembers with what joy she saw the result of her labours for this great and good object. Her health was remarkably good until within about two years of her decease, when she became very helpless, and was thus deprived of attending the public means of grace. But she enjoyed much of the spiritual presence of her Lord in her retirement, and held sweet communion with her Father in heaven. Resigned to the divine will, she departed this life in full confidence of inheriting a glorious eternity. Her end was perfect peace.

Coventry. J. P. B.

The other brief memoir is furnished by the aged husband of the departed, who says—"If these lines should benefit any young reader, my design in writing them will be accomplished."

Mary, the wife of Mr. J. W. Walters, of Harborne, near Birmingham, died Jan. 6, 1863, aged seventy years. Mr. W. says:—

"On looking over some papers of my departed wife, after her decease, I found the following carefully wrapped up by itself:—'I have made a public profession of the name of my dear Saviour by being baptized, May 29, 1814. O that I may walk worthy of the vocation wherewith I hope I am called, and may I never grieve the Lord or give his people cause to mourn by my bringing a reproach on the good ways of God by an unbecoming walk and conversation; but may I be enabled to glorify God with my body and spirit which are his!' How this serious prayer was answered we well know. She attended the baptist chapel in Cannon Street, Birmingham, from her childhood, and for the last forty-nine years was never absent when the doors were opened for worship; and for more than fifteen years she walked above five miles to the week night meetings, always twice and sometimes three times a week, ever contriving to be there some time before the service began. For the past nine months she suffered greatly, but from no particular disease; her medical attendant said that it was simply a decay of nature. Her last moments were peaceful. Her continual cry while her speech lasted was 'None but Jesus!' When she could no longer speak her lips continued moving as if in prayer.

I have lost one who was always a wise counsellor, and greatly aided me in the discharge of my duties as a deacon of the church. May I, with her children and grandchildren, be enabled to follow her as she followed Christ, and meet her again in the Father's house!"

HEAVEN'S REGALIA.

'Twas night; a Christian lady slept,
And dreamed a dream of Heaven;
She thought within its pearly gates
To her was entrance given.

She stood upon the sea of glass,
Amid that white-rob'd throng;
She walk'd the golden streets, and sang
The everlasting song.

The conquering palm was in her hand,
She tasted bliss untold;
And on her radiant head she wore
A crown of shining gold.

Oh! clime of glory, no regret
May ever mar thy rest;
Yet sigh'd the sleeper as she dreamed—
She was not wholly blest.

She mark'd the flashing diadem
O'er many a princely brow,
Resplendent with the diamond blaze
And the rich ruby's glow.

O'er torquoise fair and princely pearl
The emerald glory stream'd;
But in her heavenly crown, alas,
No radiant jewel beam'd.

Oh! that to grace her coronet
One gem she yet might win;
Oh! could she but return to earth,
And save one soul from sin.

For well she knew what jewels gave
Those crowns so rich a blaze;
They were the souls of sinners shewn
The error of their ways.

She woke, and lo! 'twas but a dream,
But, in the Book divine,
She read who in the courts of bliss
Shall first in glory shine;

That they who unto righteousness
Do many sinners turn,
Like stars in Heaven's firmament
For evermore shall burn.

THE

BAPTIST REPORTER.

MARCH, 1863.

REV. C. H. SPURGEON ON THE DOOM OF RELIGIOUS SOCIETIES.

The indomitable and irrepressible minister of the Metropolitan Tabernacle seems just now to be determined to find those of us whose duty it is to report what is doing in the religious world, and especially in our own denomination, plenty of employment. No sooner had he startled us by the declaration that he is himself an "Episcopalian-Presbyterian-Independent," and alarmed us by the announcement that the baptist body had sustained "a loss of power" by being "foolish enough to bind itself to isolation," than out he comes again with an oracular delivery, so tremendous and astounding, that it is enough to frighten every religious organisation for the diffusion of the gospel in the world from its propriety!

The occasion on which this deliverance was made, the London papers inform us, was the annual meeting of Mr. Spurgeon's college for young ministers, held on Friday evening, Jan. 30, when among other remarks made by the young minister as its president were these—one reporter gives them thus, "The days of societies are over and gone;" another, "The age of societies was at an end"—both of the same import.

It is not our intention to dispute the right of Mr. Spurgeon to assume the character of a prophet. But if he be one, he is the son of one, and the grandson of another; from the traditions of both of whom, we believe, he is in this case, as well as in the matter of baptism, departing. But with this we have little to do. If the son and grandson has found out "a more excellent way," by all means let him walk in it. What we have to do with is the prediction, and the authority for its utterance. Amos, the humble herdsman of Tekoa, said, "I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel." The predictions of Amos were folfilled. Mr. S. cannot produce like authority, and therefore we are not alarmed by his oracular deliverance.

Before we proceed further we desire to state, that so far as we have seen, no other baptist publication has made any comments on these extraordinary declarations of the metropolitan preacher. And thereby hangs a tale; but we will not tell it; neither will we be tempted to insinuate why they have deemed it expedient to be silent. But we may speak for ourselves. This is

now the thirty-seventh yearly volume of this publication, the Editor of which has always acted on his own responsibility, free alike from denominational patronage and control. His object has ever been, and yet is, to report impartially the proceedings of the evangelical baptists, without regard to their doctrinal differences. Whatever has concerned the baptists has concerned him. Discussions on what might divide them he has avoided. Whatever might have a tendency to unite and strengthen them in their attempts to do good he has reported and advocated. As evidence he is able to call Mr. Spurgeon himself, who, writing to the Editor, observed, "I am a decided Calvinist myself, but you keep to your engagements so well that I wish you the largest possible circulation." And hundreds of such testimonies are in our possession. Moreover, we have been glad, from the commencement of his career, to report the success of Mr. Spurgeon's labours. Baptisms at the Tabernacle we reported, bare though they were of incidents, so long as the secretary thought proper to send them; but it is rather ominous that we have not received any during the present year. This, however, will not prevent us from the fearless discharge of our duty to the denomination. We make these explanations in self-justification.

And now in vindication of our impartiality we will give some extracts from the *British Standard* of Feb. 6, in which we find more than four columns occupied with the most laudatory commendations of Mr. Spurgeon we ever read, under the heading, "SPURGEON'S CHURCH AND COLLEGE." We guess that the article is from the pen of our dear old friend Dr. Campbell, who seems to have gone beyond himself in his expressions of admiring eulogy. After a description of the building and the continually crowded congregations, which we are told are equal to six ordinary chapels and their six congregations, the writer proceeds—

"Well, as we have six large chapels and six large congregations, so have we six large churches! The following figures will show the facts:—

Number on books end of 1861 ..		1,854
Increase:		
By baptism	347	
By letter	106	
By profession	10	
		463
		2,317
Decrease:		
By death	27	
By dismission	65	
By exclusion	4	
By non-attendance ..	15	
		111
		2,206
Clear increase during 1862		352

"You stare, stranger; you well may. Such an aggregate of professed believers is nowhere to be found in Christendom. There are several things in this table remarkable. First, for so vast a multitude, the number of deaths is greatly below the average of London churches, which, we presume, arises from the fact, that the mass of the members are in their youth and prime. Again, the number of exclusions for misconduct is a thing of nought; we remember nothing to be compared with it. You may probably question the expediency of such an aggregate of professors under one pastorate, but the truth is that we have a number of pastorates. The whole city is divided into districts, in each of which is placed an active, vigilant, discreet, and zealous man, whose business it is to look after the members, and periodically, at the special meetings appointed for that purpose, to report. It may be doubted whether Mr. Spurgeon's flock is not as well seen to as most flocks—comprising not more than one or two hundred

members — better, perhaps, than many of them. These are, in fact, the presbyters, and Charles Haddon Spurgeon is the bishop. This is in keeping with his own notions of ecclesiastical polity. He repudiates the idea of isolated Independency, holding by something which may be designated Baptist Presbyterianism."

This writer then proceeds to describe the College Meeting to which we have alluded. He says:—

"Friday night has come, and here we are, in the midst of a most interesting company of tutors, church officers, leading men, students, and friends. The assemblage takes place at five o'clock, and the tea is, of course, excellent. Mrs. Spurgeon, with her modest vivacity and kindly attention to all, is the soul of the hour, and the young bishop is moving airily about, loving all, the beloved of all, pleasing all, and amusing not a few. Tea being over, the assembly repairs to the large lecture-room, which is completely crowded; and, after devotional exercises, Mr. Spurgeon, as president, rises slowly, and commences in a simple, off-hand way the history of the college for the year now closed, which serves strikingly to illustrate another and a principal feature of his many-sided character. This college, in all points, is an exceedingly interesting affair. It is a thing by itself; there is nothing to be compared with it in these islands. It shows its founder to be the very incarnation of the spirit of ecclesiastical revolution; perhaps we should rather say, it shows him to be a singular ecclesiastical originality. Not satisfied with things as now existing in colleges, and guided by his strong instincts, he determined, in a happy hour, to create something for himself. His habit has, from the first, been to do things in a new way. Heedless alike of novelty and antiquity, he desires the useful, and is never satisfied till he has found it. In nothing has he studied singularity for its own sake. He has simply given himself up to the inspiration of his own genius, which has led him here and there and yonder, to do this and that, and he has always been successful. He acts in everything as if he had been the first actor, and as if this were the first age of christian society, with neither ancestry nor precedent. What is good? What is better? What is best? This point settled, to work he goes, and he rests not till the object has been accomplished.

"To the College, then: many wise people jeered at the proposal as ridiculous. Contempt was their contribution to the undertaking: Mr. Spurgeon thanked them, and moved on. They said, 'The thing is impossible;' he replied, 'It is to be,' and there the matter ended. 'But where will you find students?' Echo answered, 'Where?' Students were speedily forthcoming, three for one that was required. 'But where will you find money?' Echo again answered, 'Where?' The money was found. Again came the question, when the first batch of students was ready for service, 'Where will you find charges for them?' Once more echo answered, 'Where?' Already upwards of twenty students have been disposed of in England, in Ireland, in Wales, and in the Colonies. We have the list before us, and a very striking one it is. The success which everywhere attends the young men is said to be most cheering: one has baptized no fewer than five hundred people—a fact which indicates an amount of acceptance such as falls to the lot of very few of any denomination at the outset. The only difficulty is to meet the applications, or even the half of them.

"Hitherto, nothing has been required of us but eulogy, but for a

moment we must be allowed forthwith to change our voice, and to enter a protest. Few of our readers require to be told that our affection for Mr. Spurgeon hardly admits of increase, and that our admiration of him, perhaps, trenches on the precincts of idolatry! There is, therefore, no danger of our lacking candour in anything we may say of him or his doings. We can afford to dissent, to dispute, to remonstrate, to chide, and almost to reprove. We know, moreover, that he will take in good part whatever we say; at the worst, he will put it down to the score of a morbid solicitude for his honour and usefulness, and perhaps to the conservative habits engendered by years and experience.

"Mr. Spurgeon, while justly extolling the liberality of his people, exclaimed, 'The days of societies are over and gone!' Indeed! Would that they were so. But they will not be till the whole earth shall have been filled with the glory of the Lord. *We* hold that the day of societies is only begun. The day of societies will be as lasting as the day of nations. They have much in common; the principle in which they originated and which cements them is the same; it is union for purposes which exceed the powers of individuals. If societies be no longer needful, it is a proof that they never were necessary, and, indeed, Mr. Spurgeon in effect said as much. He judged by his own leviathan congregation, which may be safe and well when the whole land and all Christendom shall be filled with such congregations, but not till then. How bibles could have been distributed by tens of millions, and tracts by hundreds of millions; and how missionaries could have been sent forth to the ends of the earth without societies we cannot comprehend. We do hold, therefore, that it is the policy alike of piety and philanthropy not to uproot, but to fortify societies, enlightening, purifying, and properly regulating their movements. The world owes everything that is great, good, and beneficial to associations. They have constructed our mightiest docks, they have raised fifteen hundred millions sterling for the formation of railways; time would fail to recount a tithe of their achievements both in this and other lands. We trust, therefore, that Mr. Spurgeon will revise his views, and correct what we hold to be his error. We deeply lament to hear such language proceeding from the lips of such a man. Where power for good is great, it is a pity that it ever should deviate even into a doubtful path. Mr. Spurgeon's congregation, however, is at this moment the most potent supporter of missions in the baptist body. Nor is their generosity confined to subjects denominational. In truth, Mr. Spurgeon has very little denominationalism about him. He and his people are ready to every good work; they contributed no less a sum than £700 at a stroke for the famishing operatives in Lancashire.

"Mr. Spurgeon went on to make some interesting observations on the working of the college. They had, he said, three members of the Jewish family, one of whom distributed with his own hand some 2,000 copies of the sacred scriptures at the Great Exhibition. They have two Primitive Methodists, one of whom lost his balance and got into the water, but the other stands firm on the solid earth. This institution was actually, in point of numbers, already at the head of the colleges of the baptist body! It numbers no fewer than fifty-one regular students! He then went on to recount the marvellous statistics of the weekly offering for the support of the college. That offering

alone exceeds the entire revenue of many respectable churches that hold their heads high among the thousands of Judah.

REV. C. H. SPURGEON IN ACCOUNT WITH THE EDUCATIONAL INSTITUTE.

Dr.	£	s.	d.
Balance brought forward ..	73	9	0
Weekly Offering at Tabernacle	988	5	8
Donations by friends at the Tabernacle	237	13	4
Do. per Rev. C. H. Spurgeon	599	6	2
Collections after sermon by Rev. C. H. Spurgeon.. ..	185	16	10
Cash towards support of students paid by their friends	50	7	9
Ditto for books	47	2	9
Collections after sermons by students	29	5	0
Baptist Fund	50	0	0
	2,249	6	6

Cr.			
Salaries	605	0	0
Board and lodging students..	1,001	15	4
Books	383	12	11
Preaching stations..	27	15	3
Printing	33	19	9
Travelling expenses	5	0	0
Subscriptions..	3	1	0
Sundry small payments ..	17	19	6
Transfer to reserve fund ..	70	0	0
Balance in hand	104	16	9
	2,249	6	6

In a similar style of commendation the writer then tells us that the course of study is limited to two years, that preaching, or the use of "tongue power," is their great object, that "numbers of the young men are actually preaching four, five, and six times a week." He then says:—

"We frankly confess that we think it is time for the old Baptist Colleges to bestir themselves. Their reign is in peril. They are about to be subjected to the most intense competition. It is impossible for them to compete with the Metropolitan Tabernacle College unless they change their course and improve their system. In truth, we almost pity them, for the contest seems to us hopeless. They are not in a condition by possibility to inspire such enthusiasm, nor can they bring such a body of influences to bear upon their students. That mighty edifice, and not less mighty church and congregation, exert a most elevating effect on the Spurgeonites, such as it is impossible to bring forth in Regent's Park, Bristol, or elsewhere. They will even have difficulty in bringing such an amount of tutorial agency in any case to bear upon their young men. There is an economy, moreover, connected with this superabounding tuition. There is nothing paid for college premises at the Tabernacle.

"Should Mr. Spurgeon, who, we believe, is only yet in his twenty-sixth year, have before him forty or fifty years of life and health, which is quite possible, and the present measure of Divine approbation, his work will be its own witness. He will very probably, however he may deprecate the idea or struggle against it, become the founder of a denomination bearing his own name, which will occupy a place of no ordinary usefulness and honour both at home and abroad. But, meantime, is there no benefit to result from his brilliant example? Paul speaks with praise of those whose 'zeal provoked very many.' What say the authorities of New College, St. John's Wood? What the authorities of the baptist college, Regent's Park, and some other Colleges? To what will the readers of these columns liken them as compared with Spurgeon's Institution? We leave it to themselves to answer the question."

We have given these lengthy extracts that our readers may hear what one—who confesses that his "admiration of him, perhaps, trenches on the precincts of idolatry!"—has to say in favour of Mr. Spurgeon and his proceedings. But we have scarcely given a moiety of his exuberant encomiums. And yet our readers will not fail to notice that even he, upon the subject of

our present notice, says, "We deeply lament to hear such language proceeding from the lips of such a man."

In a more brief and business-like, and certainly a more sober report of the meeting in the *Freeman*, other facts respecting the College are mentioned, highly creditable to Mr. Spurgeon, to the tutors, and the students, which our want of space prevents us from giving in detail. For this reason only we refrain, for the present, from noticing some of the remarks of the writer we have quoted, on the baptists and their Colleges, and other matters.

For our part we are grieved that Mr. Spurgeon should have given utterance to such unwise and inconsiderate expressions as those to which we have referred in this and our previous numbers for the present year. His declaring himself an "Episcopalian-Presbyterian-Independent" was simply ludicrous—the "loss of power" in the baptist body, through its having been "foolish enough to bind itself to isolation," was not founded on fact—but this last deliverance is the most serious of them all, and coming "from the lips of such a man" is calculated to do more extensive injury to the cause of Christ, both at home and abroad, than could have been effected by all the avowed and secret enemies of the gospel united.

We say so—to quote Mr. Spurgeon—"seriously and solemnly," and with much grief; but the interests of religion demand that we be faithful. Let our readers bear in mind how many thousands who now hear or read Mr. Spurgeon have more than faith in all he says. Many of these are now supporters of our religious societies, which afford to such persons facilities for aiding the spread of the Gospel in the world. Let them hear that Mr. Spurgeon, without regret, but rather with satisfaction, pronounces their speedy dissolution, and they may doubt whether they ought to render any further aid to them. While others who seek occasion, may find occasion to justify themselves in absolutely refusing to continue even that little aid they have grudgingly bestowed to societies which God has blessed, and made a blessing to the world.

We think we see whither the brief but portentous sentences on which we have commented are intended to drift us; but our limits prevent us from proceeding further at this time. We only add, that hitherto we have rejoiced in all God has done with and by Mr. Spurgeon. But now our rejoicing is mixed with trembling. For aware of the many solemn cautions of the Holy Word against giving the praise in things pertaining to the kingdom of Christ to man and not to God only, we cannot but tremble for the consequences when we hear so much laudation bestowed on any human being; and especially when it is given at the expense of those humble yet faithful servants of the Saviour who are doing, it may be, only a "few things" in his service. We advise Mr. Spurgeon to shut his ears to the praise of man. Let him revisit an imaginative scene of his childhood, and listen again to the voice of the Shepherd Boy in the Valley of Humiliation, as he sings:—

"He that is down need fear no fall,
He that is low no pride;
He that is humble ever shall
Have God to be his guide."

By the grace of God Mr. Spurgeon is what he is. Let him magnify that grace, and neither magnify himself unduly, nor allow others to exalt him beyond measure. We hope that in future we shall hear of less glory being given to man and more to God. "For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

Spiritual Cabinet.

INVITATIONS TO THE WATERS OF LIFE.

Who is there among us that remembers near the home of his infancy, or the play-ground of his youth, some cool and crystal spring that burst forth from its covert of rock, or its margin of grass, and freshened all the scene around? Such an object of natural scenery lives long in the memory. To such a source of innocent delight we resort again and again, without weariness and without satiety. That which attracted us first, charms us still, and the reason is, that it is living, perennial and inexhaustible, yielding supplies to wants which are perpetually returning. As long as men thirst, they will value the clear cold fountain. But if, even in this temperate clime, we are often made to comprehend the invaluable excellency of this great and lavish gift to our craving humanity, how much livelier must be the feeling, in those torrid regions, where most of the scriptural scenes are laid! A spring of water is always a desirable object; but how surpassing its fascination amidst tropical heats, or in the scorching wastes of the desert, where the panting caravan looks out for hours to catch the first signs of verdure! Consider this, and you will no longer marvel at the large place which is occupied by wells and fountains in the beautiful pastoral and nomadic pictures of the Old Testament. The literature of the patriarchs is eminently an out-door and a summer literature, which we best understand when we leave the luxuries and constraint of cities, and dwell abroad, under the fair heavens, and amidst the bright and picturesque surroundings of an oriental life. The imagination and memory of the Bible-reader are familiar with such objects in the ancient landscape; the wells of Abram, Isaac, and Jacob; the fountain opened to despairing Hagar; the well of Rebekah, and the not less lovely well of Rachel; the well of Jethro and Moses; the palm-tree wells of Elam; and that fount of which thirsting David cried, "O that one would give me drink of the water of the well of Bethlehem, which is by the gate!" Bearing these associations in our minds, we can the better catch the meaning of such invitations to the waters of life as these, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink."

But so subtle and protean is self-righteousness, that even the free words of the invitation may be distorted into a legal condition. "Every one that thirsteth." The busy demon at the ear, who dreads nothing so much as that the sinner should believe, here whispers, "But perhaps you do not thirst, or you do not thirst enough, or you do not thirst aright." Such queries might indeed be urged for ever, and run to an infinite series, if any sort or kind of preparatory condition were required. The question might still

be, Do I possess this condition? And it is a question which can never be answered. We have known persons who were engaged during the entire course of their lives in agitating the inquiry, whether they feel enough; whether they feel their need of Christ; whether they are not too unfeeling; whether they hate sin enough; whether they are sufficiently in earnest. All these are proper questions *in relation to another matter*; but here they are out of place, and serve only to keep the sick away from the physician. These lingerings and scruples arise from a source to which I beg your profoundest attention. They arise from founding hope on feelings of our own, instead of founding it on God's veracity. The truth of God's promise is the everlasting rock. Here build and be safe. All else, especially all within us, is a quicksand. The word of the Lord endureth for ever. True faith utterly forgets itself, and credits the assurance of God's free pardon. It looks away from its own worthiness and unworthiness, and hears God saying, "Ho!" "Come ye!" Come without money and without price! And it comes: without turning to the right hand or to the left. The question no longer is, What am I? but what is God? Is he true? Has he spoken? It sets to its seal that God is true. It acquiesces in a righteousness already finished. So it saves.

Look at the universality of the offer. "Ho, every one that thirsteth." Salvation, or in other words, Christ the author of salvation, is offered to all nations of mankind. The blessings of religion are hereby offered to men of every state, class, and character. To be a human creature, and to hear the gospel, is to come within the comprehension of this grace. It proclaims its fulness and freeness to young and old, rich and poor, learned and simple, high and low. It does not single out certain classes as those who may be saved, but declares that all may be saved, even as all who are athirst may drink. It does not indeed promise that men shall be saved in their sins, for the very salvation delivers from sin, and this water is in each who tastes it a well of water springing up to everlasting life, and manifesting its virtue by holiness of thought, affection, speech, and work. But as to the prerequisite for accepting the offer, the Gospel does not demand holiness; this does not yet exist; it is to be produced; it is part of the benefit to be sought. No one should suppose himself excluded from the promise of free pardon and life, because of anything in his condition or character. Provided he come as a sinner all athirst for pardon, and believes in Him who justifieth the ungodly, he is sure of welcome. And, as no man's proper name is in the grant, the only warrant which *any* has, is the promise which is made to *all*. The general invitation becomes particular, when it is appropriated by faith. In a mutinous army, if the commander or prince publishes an act of forgiveness and amnesty to all who are willing to receive it, the rebel who hears, believes, and submits himself, makes the gratuity his own. Thousands hear the terms of the gospel, but do not accept them. But the reason why any one accepts and is saved, is not that the provision was not sufficient for all, or the proffer of life equally made to all, but simply that he, an undeserving wretch, yields to the moving of the gracious Spirit, takes God at his word, and makes the universal offer his own particular salvation. To the very end of the present dispensation, the preaching of the gospel authorises all sinners of mankind to come and be freed from sin.

Dr. J. W. Alexander, of New York.

Poetry.

SUPREME LOVE TO CHRIST.

Long have I loved Thee, Lord,
Though as a wayward child too oft I've roved,
Nor in the way of Thy commandments moved;
Yet to Thy blessed Word
I turn, and in its consolations find
Peace for the weary heart the doubting mind—
Even for me.

Earth, sun, and skies are fair,
With varied glories opening to my view,
Charming my wondering eyes with aspects new;
But if Thou art not there,
How dull, how blank do nature's beauties seem,
While longingly I seek a brighter beam
Of love from Thee.

Friends, ye are very dear;
My heart rejoices in your happiness,
And ached responsive to your deep distress,
With sigh and bitter tear:
But O, my Saviour, dearer, sweeter far
Than earthly friends or nearer kindred are,
I cling to Thee.

Take all that Thou hast given—
Health, friends, enjoyment, competence and ease,
Wealth, intellect and beauty; take back these,
And all on this side heaven:
Gladly I part with all—they are but dross—
Encounter any grief, bear any loss
Rather than loss of Thee.

When my brief life is done,
And sin and sorrow are for ever o'er,
And I shall grieve my patient Lord no more,
And glory is begun,
Then, blessed Jesus, on Thy faithful breast
At last my weary heart shall find its rest,
Sweet Lord, with Thee.

American Messenger.

Reviews.

Miscellaneous Poems. By the late J. H. Moss, of Calder House Academy, Hebden Bridge. London: Hall, Virtue, & Co.

THE father of the author of these poems was a deacon of the baptist church under the pastoral care of the amiable Dr. Fawcett. When the father died the son wrote an "Elegy" in remembrance of him, a copy of which he sent to JAMES MONTGOMERY, who returned the following characteristic reply—

"*Sheffield, July 12th*, 1827.

"Dear Sir,—I have to thank you, and I do it cordially, for your kindness in furnishing me with copies of your truly affecting verses on the happy release of your father from his sufferings in this life, which, no doubt, to him was release from all suffering for ever, and admittance into that land of rest and peace with love and joy beyond what spirits groaning in the

body can attain, which the Lord hath laid up for those who fear him and keep his commandments. Though I can offer no other advice respecting publication than I gave at first; I can say, for your encouragement, that you need not be ashamed of such compositions as you have sent me. It cannot indeed be expected that they should engage much of the attention of a giddy or censorious world. Poems of far greater power, on sacred subjects, would fail to do this; but if, at any favourable time you are enabled to bring your various pieces of this kind out, they cannot fail, at least, to give pleasure to your friends and neighbours, who may subscribe for copies. I am sure I, for one, shall be willing to be pleased, and pleased because willing. I ought long ago to have made these acknowledgments, but have been much from home, and laboriously occupied, I may say, as well as anxiously occupied, in bringing out a volume of poems of my own, with little prospect of great success. I am yours truly, J. MONTGOMERY."

Mr. J. H. Moss was a remarkable man; a fair sample of a honest and intelligent Yorkshireman; and his descendants inherit the abilities and reputation of their honoured parent.

As a specimen of his poetic talent and real piety we give what he called

"MY LAST LINES.

Oh! that I could this world resign,
Its pomps, its vanities, and pride;
And make the suffering Saviour mine,
And hide me in his wounded side,
And hear the gathering storm roll by,
Without a shudder or a sigh,
Then peaceful die."

The Marriage Gift Book and Bridal Token. By Jabez Burns, D.D. London: Houlston & Wright.

COVERED with scarlet and gold, the very sight of such a handsome book is enough to excite admiration in any young lady to whom it is presented; but tell her its title, and then, if she be expecting a certain event, or if that event has just been consummated, her heart will beat quicker, and you may depend upon it she will not give sleep to her eyes until she has become acquainted with the—to her just now—very interesting contents.

What those contents are, Dr. Burns shall himself tell:—

"This volume is just what the title indicates—a Gift Book for the newly-married. As such, it is designed to present a general view of those interesting subjects connected with the married state.—Love, with its kindred train of joyous themes.—The reciprocal duties and enjoyments arising out of the conjugal union.—Marriage rites and customs of different ages and peoples—A Portrait Gallery of justly celebrated wives—with 'Table Talk,' &c., of great and illustrious men on the subject of Woman. Poets, Moralists, Biographists, Philosophers and Divines, have been laid under contribution. That the work may add to the brightness of many a newly constituted domestic hearth, and cheer, and instruct many a newly-married pair, is the earnest desire of the author."

True Life the Object of True Glorying. A Sermon occasioned by the death of James Sheridan Knowles, Esq., with a Sketch of his Christian Character and Life. By Alfred C. Thomas, minister of Cross Street Chapel, Islington, London. London: Elliot Stock. 6d.

WE regret that we cannot now say all we wish respecting the talented and amiable man who is the subject of this discourse; but we endorse in full all Mr. Thomas has said of him, and thank Mr. T. most cordially for his faithful and excellent discourse. All who love to peruse records of the grace of God will willingly spend sixpence in reading how that grace turned an hereditary theatrical writer and actor into a sincere and devout christian. We shall take an early opportunity for giving extracts from the discourse, with some remarks of our own; at present we give the closing sentence.

"You who knew his ardent piety, will not wonder that he died 'in perfect peace;' for you know that a life closely united to Christ, is a life cemented, not severed by death, and that the *exultations* of that life, instead of confessing their unreality in the agonies of dissolution, oftentimes mount the higher, as you know they are destined to outlast the fiercest mortal pangs.

Thanks be unto God who hath given him the victory through our Lord Jesus Christ."

1. *Church Discipline.* 2. *The Office of Deacon. By C. J. Middleditch. London: Heaton & Son. 6d. each.*

MINISTERS, and members too, of our churches, may find in the first of these small publications, a good digest of scriptural rules and precedents, calculated to aid them in the exercise of the very important matter of church discipline. Students, about to undertake

a charge, would act wisely in providing themselves with a copy.

Not less valuable are the hints to deacons in the second. We wish for both of them a wide circulation in our churches, the order, peace, prosperity, and reputation of which might be promoted by a careful regard to the advice the author offers them.

Punch in the Pulpit. By Philip Cater. Second Edition. London: W. Freeman.

It is a noticeable fact that the preachers who minister in the pulpits of those who have persuaded themselves, or suffered others to persuade them, that they, of all men, are the peculiar favorites of heaven, are remarkable, not only for their unbounded self-conceit, but their low buffoonery. Mr. Cater appears to have had a long acquaintance with these gentlemen, and we really cannot blame him for having made a parody of Hamlet's Instruction to the Players from Shakespear to form a motto for his title-page.

"O, there be preachers that I have heard preach, and heard others praise, and that highly—not to speak it profanely—that neither having the accent of Christian, nor the reverence of Christian, Pagan, or Man, have so strutted and bellowed, that I have thought that some of Nature's journeymen had made them, and not made them well, they imitated Christianity so abominably."

In noticing some of the reprehensible fooleries of these men, Mr. C. furnishes numerous anecdotes, many of which had better have been buried in deserved oblivion. We do not think the parties the author exposes can be made to feel the sting of sarcasm. They are too "hard-shelled." Our hope of the extinction of the race is in the improved good sense and piety of the religious public.

Correspondence.

THE BAPTIST REPORTER.

Only now and then, after intervals of years, have we given any extracts from "letters of commendation" of this publication. Since we last produced a few we have received many, which reached us without solicitation or expectation on our part. We are not skilled in the art of "puffing," so adroitly managed by some; neither have we, though aware how such things are done, so managed matters as to secure votes of approval and recommendation from the annual meetings of associated bodies. We have generally been content, after furnishing the best information we could obtain, to let our pages speak for themselves, and then at the close of the year in our annual Editorial address, we have briefly solicited a continuance of that patronage which we have now, for an unusual, perhaps unprecedented, number of years, been permitted to enjoy. We trust, therefore, that we shall not subject ourselves to the charge of egotism in making a few selections from our correspondence.

An active friend, in a large manufacturing town, says:—

"Thanks for your prospectuses and samples of magazines, which I have taken care to distribute in the various baptist sabbath schools in this town; and am pleased in being able to inform you that many new orders have already been given."

"For the last ten or eleven years I have been a regular reader of your *Reporter*, and my interest in its pages has continued to increase from the time I commenced to take it. I would not be without it on any account."

"Your *Reporter* always contains much religious intelligence of a refreshing and encouraging character. But I have always regretted the omission of one department—the three great curses—Slavery, War, and Intemperance." [We thank our friend for the hint. But we never forget them. We yet give facts respecting them as they occur, which we conceived would produce a more natural and powerful effect on the minds of our readers.]

"I read your *Reporter* always with much pleasure, and I anticipate its arrival when due. Send me twelve copies for next month, that I may introduce them to others, and I will remit stamps for them."

"I send you a few scraps of intelligence for your excellent *Reporter*. I pray that you may go on with great success."

"I have taken the *Reporter* for the past twenty years, and have had much pleasure in perusing its contents."

A zealous and successful minister in Wales writes:—

"Ever since I have been able to read anything, I have been taught to read the *Reporter*. My father, who is a minister in Pembrokeshire, took it for several years before I was born. He took it, I believe, from its commencement. I look for the *Reporter* as I would look for my dinner. I really have always admired it, and consider it a very useful organ for promoting the interests of the baptist denomination, amongst whom especially I wish it may have a wider circulation than ever."

Another of our correspondents is almost too laudatory, but we let him have his own "say." Our friend, from the style of his writing, appears to be a person in humble life. But we do not hesitate to give his opinion among those who might be deemed more competent to judge; because it was to meet the circumstances of such as could not afford to purchase a larger publication that the *Reporter* was first published and is continued.

"As we are coming to the close of another year, I am anxious to say a few words about your excellent periodical, the *Reporter*, this being the ninth year of my subscription to it. I can say truly that I love it better than any of the periodicals I ever read, and I have read a good many. Yet none have been more interesting to me than your *Reporter*, and I say it without the least flattery. Its monthly visits I hail with joy and gladness. Many a time has it cheered my heart with its joyful, cheering, and heart-stirring news of our baptist brethren in all parts of the world. For, being a thorough baptist, I love to hear of their labours and progress; and I dont know of any publication that gives more intelligence with such strict impartiality and variety. Its reports of baptisms, its general news, the missionary intelligence, and other interesting matter which it contains, are all calculated to stir up in our minds a holy and Christ-like zeal for his glory. Go on, Sir, go on in your good work, and may God in his abundant mercy and goodness crown your efforts with great and glorious success."

We only wish to add, that if any of our readers are disposed to "give us a lift" onward—and it is not too late for the present year—prospectuses or samples of the *Reporter* for the present year may be had by post, *free*, on application to WINKS & SON, Leicester.

Christian Activity.

AN ENERGETIC APPEAL TO THE WHOLE CHRISTIAN CHURCH.

AMONG the beneficial results of the Bicentenary commemoration of 1862, the publication of numerous treatises, now spread over all the land, may be mentioned as not the least important. Valuable facts, long buried, have been brought to light; scriptural principles have been repeated in new forms, and reinforced; and stirring appeals, calling to renewed activities, have rung in our ears. One of the most eloquent and energetic of these we find in "*The Model Church*," by the Rev. L. B. Brown, of Berwick-on-Tweed. We select one paragraph.

"The millennium—the golden age of innocence and bliss—is not yet; and, judged by appearance, it would seem to be far away in the roll of future years. At home we stand face to face with crimes that are a damning satire upon our boasted civilisation and refinement; and multitudes, oblivious of the dread problems of human life and human destiny, are dancing the mad dance of death with delirious footsteps, living without God and dying without hope. Abroad there are millions of heathens cursed by the grossest idolatries, strangers to the true God and his Son Jesus Christ, ignorant of the thrilling story of redemption by the cross, and, in hopeless longings and cruel self-tortures, sending forth their wailing cry, Orestes-like, for a peace that never comes, and for a rest they never find. And who shall care for the world's bitter wants and woes, but they who, as stewards of God's manifold grace, are entrusted with means of satisfying those wants, and of alleviating those woes? Who

shall prophesy in sackcloth and ashes; and, standing between the porch and the altar, lift up their voice with a sigh and cry against prevailing wickedness, but the faithful and true witnesses who have the mark of heaven upon their foreheads, and the law of heaven in their hearts? Who shall go forth into the earth's highways and hedges, and invite to the wedding feast the poor and maimed, the halt and the blind, but those who wear the badge and receive the wages of the Great King? Who shall explore the moral wastes, the backwoods and prairies of unsanctified nature, break up the fallow ground, scatter wide the incorruptible seed, and when the laughing produce is white for the harvest, reap it into the friendly barn—who but they that are the plighted servants of the heavenly Husbandman, and to whom is given in their daily toil the cheering promise, 'They that sow in tears shall reap in joy; and they that go forth weeping, bearing precious seed, shall doubtless come again rejoicing, bringing their sheaves with them?' Education, poetry, science, philosophy, social reform, political legislation, all these have in turn tried their 'prentice-hand' at the work of human amelioration; but the baffled aspirations of four thousand years have pronounced them utterly incompetent to effect man's spiritual regeneration. The gospel alone is the divine healing balm for a sin-stricken humanity; and the christian church, as the dispensary of that balm, possesses within itself a wealth of life, which it is bound to diffuse through every available avenue to the perishing myriads outside its pale. As the 'light of the world,' it must not only be luminous, but like the full-orbed moon, must send forth its borrowed beams into the realm of darkness till the round globe is girdled and bathed in its radiance. As the 'salt of the earth,' it must conserve from putrefaction whatever is true and good in human nature, or in human institutions, just as it eradicates with unsparing hand whatever is false and vicious. And as the 'leaven in the meal,' it must carry on its potent chemistry of conflict and assimilation in the heaving mass of depravity, until it has permeated and sanctified the whole race of man, and thus 'unto the principalities and powers in heavenly places is made known through the church the manifold wisdom of God.'"

Revivals and Awakenings.

WHAT IS AN AWAKENING? WHAT A REVIVAL? AND HOW ARE THEY PRODUCED?

"A REVIVAL" is the form of expression generally used to describe any extensive movement towards religious objects; but the term is scarcely correct, for among those who are then found under its influence are two classes of character—those who have felt the power of gospel in their own hearts, and those who have not. In the case of the former, if their faith has waxed cold, and they feel and lament their condition, then there is a "revival" of that right feeling towards God they once realized—but in the case of the latter there cannot be a "revival" of what never existed; they are now for the first time "awakened" to a consideration of their eternal interests. When we speak or write of a "revival," we usually comprehend both, for both usually come under the gracious influence at the same time; and yet it would be well to observe the distinction, which is often made when individual cases are reported. An "awakening," then, is the birth of the new life of God in the soul; a "revival" is its resuscitation where it was growing cold.

Neither should it be supposed that in order to such an awakening and revival the movement must acquire the extensive dimensions of those which took place a few years ago in America or Ireland, or those which followed in Scotland, Wales, and Jamaica. A mistake of this kind would be a serious hindrance to the progress of religion. Both awakenings and revivals may and do take place within a more limited sphere. Look at the facts of the position and circumstances of christian men in our

own land. We are thankful to find them spread over its whole surface, in cities, towns, villages, and lone places. What are these to do? Are they to sit still and wait until they hear that some mighty influence is abroad in a certain region, before they work, or pray, or hope for such a manifestation? By no means.

A more excellent way, because the right way, would be for christian men and women in any given locality to seek first to have their own minds so impressed with the momentous importance of eternal realities, that their visible seriousness of deportment shall attract the notice of their hitherto thoughtless neighbours; to whom let them speak, as opportunities offer, with affectionate earnestness on the worth of the soul, its danger, and salvation. This done, let them unite with each other in humble prayer to Almighty God, that he will bless their efforts to save souls; and He, knowing that this is their one object, will not fail to hear and answer their sincere petitions.

All this is very different from what some call holding a revival meeting, where one after another of the people pray in set terms for some wonderful visitation, and then wait to see when and where and how it will begin. They should rather work and pray—and pray and work, as the apostles did; and then if God vouchsafe a more copious blessing, let them praise Him for his grace; but let them not expect the greater blessing until they have done all they can by prayer and labour to secure the lesser.

Here is an instance. In a village—no, hardly a village, but a colliery district of houses on the borders of Derbyshire, a small baptist chapel was built nearly forty years ago. It was never filled, and the people were very careless, and worse than that. A son of the good man who built it, went, a few years ago, to reside there. There was a small sabbath school. He thought, What can I do? I will get the young people together. I will take my violin and teach them to sing. They were pleased. Now and then he dropped a few serious words. At last, one evening after singing a short time, he said, "We must not go on in this way, or we shall fiddle ourselves into hell. We will pray." Many were affected and awakened. More meetings for prayer were held. Crowds filled the place on week evenings. Some most remarkable conversions took place. Since then, the chapel has been enlarged and a large schoolroom built. At the re-opening, a month ago, both chapel and schoolroom were crowded. This was both a revival and an awakening, singular certainly, but sincere and beneficial.

Pray then, and labour in your own sphere. The Master has stationed you in that part of his great vineyard and says, "Occupy till I come." Let him see you at your work. And then having worked, look up to Him with confidence and hope for his blessing. Be not diverted by those who cry, "Lo here! or lo there!" Mind your own work, cultivate your own allotment, and if you should hear that God has put forth his power and revealed his glory over a wider region, you will be better able to appreciate the blessing, and raise to higher notes your song of praise for His goodness whose mercy endureth for ever!

Narratives and Anecdotes.

FACTS OF THREE YEARS' PRAYER.

By B. Scott, Esq., Chamberlain of London.

"A holier summons now is given
For Freedom in the name of Him
Who came to raise earth's drooping poor,
To break the chain from every limb—
The bolt from every prison door!
For this o'er all the earth hath passed,
An ever-deep'ning trumpet-blast,
As if an angel's breath had lent
Its vigour to the instrument." WHITTIER.

I MUST first ask you to call to your aid your geographical knowledge, to picture to yourself the round world hanging before you, and to accompany me in a survey from east to west. When we shall have performed that inspection of our planet, you will, I think, be constrained to exclaim devoutly, "What hath God wrought!" You will find, if I mistake not, that, for the amelioration of the condition of the human race, for the removal of obstacles and hindrances to its elevation

and progress, for the breaking of yokes and the loosing of heavy burdens, and for the opening of doors of usefulness and evangelisation, there have been no such three years since the world began as the years which have witnessed so much united and intercessory prayer. I except of course from all comparison the year which witnessed the great crowning event upon which all our hopes are based; and I say there has not been in any three years such progress made in exalting what is depressed and bringing low what is exalted, and in making rough places plain and crooked places straight, in "preparing in the desert a highway for our God," as has been effected during the last *three* years. I affirm, moreover, that no such progress has been made in any *thirty* years; and I will even add, after a very careful survey of history, that I believe there has been no such progress effected in the course of any *three hundred years*. As the world has been "girdled with prayer," so we shall find that it has been simultaneously girdled with progress, and promise, and blessing; and I claim for these two facts that they stand to each other in the relation of cause and effect, and that we have corresponding encouragement to continue instant in prayer.

In the last three years, China, with its teeming millions hermetically closed during two thousand years to the influences of civilisation and christianity, has been unexpectedly opened to our ambassadors, to trade, to travellers, and to missions. During the same period, a rebellion has extended with surprising rapidity over a large portion of that vast empire, at the instigation of a singular body of fanatics, who cast down and destroy the idols wherever their power extends, and who circulate broadcast the Christians' Book, although they neither submit themselves to its precepts nor call themselves christians. Whatever opinions may be entertained of the character of these rebels or of their leaders, it is unquestioned that their mission is directed to the overthrow of a hoary system of idolatry; and in all this we see an unexpected preparation of the soil for a harvest of truth, whenever, in the purpose of God, it shall be ripe for gathering.

In the last three years, Russia has unexpectedly emancipated her serfs—slaves in all but name. Tied to the soil of their owners, and unable to obtain the legal sanctions of marriage without the license of their masters, they are now free labourers, enjoy the fruit of their industry, and are henceforth possessed of legal rights as it regards home and family. I have ascertained from reliable authority that the number of the human race so benefited may be moderately estimated at 25,000,000, a number so vast that an illustration is needed to assist the mind in realising the amount of the blessing.

In the last three years, Austria, the most despotic of sovereignties in Western Europe, has lost Lombardy to the King of Sardinia; has torn up a Concordat with the Pope; extended toleration to her Protestant subjects, and commenced a career of constitutional government.

In the last three years, the following states, dukedoms, or kingdoms have fallen in Italy:—Lombardy, Parma, Modena, Tuscany, the States of the Church, Naples, and Sicily; all of which have been incorporated with Sardinia, forming, with the exception of Rome and Venice, the kingdom of Italy. These changes might have been merely a series of moves on the political chess-board, without any moral or religious significance. Nations have, before the last three years, exchanged rulers, and may have substituted King Log for King Stork without advantage either to themselves or to humanity. But it is not so here. All has been gain to humanity, to progress, and to the kingdom of the Redeemer. Freedom political has brought with it free worship, free bible, free school, and free colportage, which had been denied under the previous régime. The Waldensian witnesses have arisen from their valleys and retaliated the murderous persecutions which they suffered at the hands of the Romish powers in Italy, by carrying the gospel to their Italian brethren. Nine thousand Italian priests have memorialised the Pope to divest himself of his temporal power. The Bible is read even in sight of the walls of Rome, and it is not an improbable event that, at any moment (the bayo-

sets of France being withdrawn), the Epistle to the Romans by the Apostle of the Gentiles may be read and expounded in the city to which he addressed it 1800 years since.

In the last three years, France has abolished passports, and has entered into a treaty with Great Britain, by which the free interchange of commodities and manufactures has been secured. Henceforth it will be all but impossible to embroil in war two nations so intimately connected with, and indispensable to, each other as customers. Let it not be said that this is merely political. It is more; its moral results surpass those which are political, and cannot at present be estimated at their full value for the peace and prosperity of the world.

In the last three years, Holland has issued an edict, manumitting, on the 1st July next, all the slaves remaining in her colonies. These, I have ascertained, upon reliable authority, amount to 12,000 in Curacoa, and 37,000 in Surinam, both in South America, making a total of 49,000 manumissions. And it is remarkable that in the past year a work of religious revival commenced in a very singular way amongst those Surinam slaves. Aroused by God's own teaching, first communicated to one of them in a series of dreams (Acts ii. 17), they sought out a Moravian missionary, and the result has been that very many of them found that freedom which makes "free indeed" at the very time that they were obtaining their personal liberty.

In the last three years, the Atlantic Ocean, which we have now in imagination crossed, has witnessed beneficent changes. Captain Gordon, engaged in the execrable slave traffic, having run a cargo of Africans upon United States territory, has been hanged as a pirate and his slaves liberated, while other vessels used as slavers have been forfeited and sold. Thus a law of the United States, passed in 1807, but virtually inoperative, has been *for the first time* put in force for the protection of the helpless beings brought from Africa. During the last year also a treaty has been entered into by Great Britain and the United States which concedes the right of search of vessels bearing the American flag, so that the protection of that flag for the purposes of the infamous traffic is now withdrawn.

In the last three years, God has been answering prayer by "terrible things in righteousness" on the continent of America, and in our own land. One christian nation, England, had planted slavery in her colonies there, and another christian nation, the United States, had retained it when she obtained her independence, and the system grew and increased until 500,000 slaves, left by England, had increased *nine-fold*. One nation grew rich in planting and selling slave-grown cotton, and the other grew rich in purchasing and working it into fabrics. In the last three years the judgment has come. Directly upon one nation by a fearful civil war, and indirectly on the other nation by collapse of her staple manufacturing interest; as it has been said, "God sent the sword upon one, and laid the rod upon the back of the other." Even here there is reason to believe that prayer on both sides of the Atlantic had some share in the mitigation of judgment; for was it not in the midst of prayer in 1862, "even while we were yet speaking," that the welcome tidings fell on our ears, that war international, and that of the most dreadful character as between brothers, would not be added to the judgments inflicted?

With the political and constitutional bearings of this American question, I meddle not; it suffices for our present purpose to notice that the war—one of the most undecisive and sanguinary on record—has nevertheless been overruled, contrary to the expectations of many, to the breaking of the yoke of slavery to an extent which could not have been anticipated by the most sanguine three years since. In addition to the facts already alluded to, and within the period which we are reviewing, the slaves in the central district of Columbia have obtained their freedom by purchase. More than 200,000 slaves have, in various ways, escaped from bondage by the operation of the war; Hayti and Liberia, black republics, have been recognised diplomatically by the United States Government. Many thousands of freed blacks are receiving education and reading the Bible at Beaufort and parts adjacent, in South Carolina. The

expedient of paying blacks wages has been tried successfully in Louisiana and elsewhere. Men of colour have been declared citizens of the United States. An emancipation edict, second in importance only to that of Russia, has been issued, declaring freedom to 3,000,000 slaves on the first of January of the present year. The results of this proclamation belong to the future, but the fact of its promulgation is too remarkable an event to be omitted in this review; while, lastly, the vast Territories of the Union (as large nearly as the continent of Europe) have been reserved for freedom by United States legislation.

These Territories bring us to the shore of the great Pacific Ocean, from which we look across to our starting-point—the coast of China. Our circuit of the world has been continuous and complete.

It remains, however, to add some directly spiritual advances, of too important a character to be overlooked.

In the last three years, Christianity, which had been persecuted in Madagascar, even to extinction, as it was believed, has risen to life and stands upon its feet, multitudes professing their faith in Christ, and adorning their profession.

In the last three years a great revival of religion has taken place amongst the black population of Jamaica.

In the last three years there has been manifested a spirit of hearing, in our own and other lands, such as has not been witnessed heretofore. Not only the naves of our cathedral churches, but theatres, halls, exchanges, and the open-air, have been resorted to by thousands and tens of thousands, for the purpose of listening to the preaching of the gospel. This is so much the case that, exclusive of churches and chapels, seven theatres, three large music halls, and a public bath, are filled with attentive listeners every Lord's-day evening in London alone.

I ask then, with these facts before us, is not God the hearer and the answerer of prayer?—the rewarder of such as diligently seek Him? And, if so, shall we relax? shall we not rather redouble our prayers? And let me ask also, if we are to be found in future "praying always with all prayer," should we not also be found "watching thereunto with all perseverance?" which includes, I presume, persevering watchfulness for *answer* to prayer which has been offered in faith. In this latter respect, the church has been, I fear, negligent. It has treated prayer too much as a duty to be practised, a form to be observed, a privilege to be enjoyed in bringing the believer nearer in communion to God. It has not yet risen to the realisation of the fact that it is an *infallible*, divinely-appointed conductor of blessing to the church and to the world.

Baptisms.

FOREIGN.

JAMAICA.—*Results of the Revival.*—Mr. John Clark, missionary at Brown's Town, writing at the close of the past year, says:—"Many thousands of the people were awakened to a sense of their danger, and to anxiety about their souls; but there were some manifestations which gave us great anxiety. We therefore rejoiced with trembling. The extravagancies, however, for the most part, soon passed away, and the good that remained filled our hearts with gratitude, and led us to exclaim, 'Truly the Lord hath again visited his people.' The reports for last year showed that 3,757 persons had been baptized, and 1,570 restored to the churches in the Union—fifty-nine in number—and as there are about twenty churches unassociated, most of which had also been graciously visited, it is probable that 1,000 or 1,200 more had been received by baptism and restoration, making about 6,500 altogether; besides which there were upwards of 6,000 inquirers applying for baptism and christian fellowship. The present year, as might be expected, has been one in which a sifting process has been going on. Satan has been very busy. Those who were madly excited during the revival, and brought so much

disgrace upon it, have, with few exceptions, returned to their evil practices, and vice has again become fearfully prevalent. We have also had a season of great temporal distress. For several months we have been visited with a severe drought; this has been followed by destructive rains; so that growing crops have been destroyed, as well as roads, bridges, and houses, swept away. The distress has caused a great increase in crime. What the drought left, the rains injured; and what the rains left, thieves have, in many instances, stolen. The prevalence of sin on the one hand, and distress on the other, has tried the faith of many. A considerable proportion of the inquirers have been drawn aside from the path of life. Some of the churches have had numerous exclusions both of old and new members; but others have not had to exercise this painful discipline to a greater extent than usual. On the whole, I think it may be safely affirmed that the revival has been to us a blessing of incalculable value; for although the love of many has waxed cold, numbers who then felt the power of Divine grace are adorning the doctrine of God their Saviour, and are amongst the most consistent and useful members of our churches. If we had had no revival, we should in all probability have had the same 'time of temptation;' and it seems to me that the revival was graciously sent to prepare us for the trial, and to enable us to bear up against it. Previous to it our churches were diminishing in numbers. From 30,000 in 1840, we were reduced to 20,000 in 1860. Towards the close of 1860 the good work began, and continued to 1862; and now, I suppose, in associated and unassociated churches, we number 25,000 members, and there is still a goodly number inquiring the way to Zion, we trust, with their faces thitherward. The earnestness and zeal of our deacons and leaders during the revival was beyond all praise. Many of these brethren still devote a large portion of their time in visiting from house to house, holding meetings, and in every possible way seeking to advance the cause of the Redeemer."

Green Island.—Mr. Teall baptized six persons at this station, and eleven at *Lucea*. One is a Hindoo coolie named Noonoo Ram.—At *Kettering*, Mr. Fray was about to baptize thirty candidates. The congregations are very good.

America—*The Northern States.*—We are not surprised to observe, in the religious newspapers, complaints of inattention to the interests of religion. The war absorbs the thoughts of nearly all the people, and many neglect attendance on Divine worship to talk on the great struggle between North and South. This might be expected; for in such a disturbed state the love of many will wax cold. Under these circumstances it is refreshing to read anything of a more pleasing character. We give a paragraph of this kind. "A few souls have recently found peace in Christ in South Dover, Maine. The baptist church in Springvale is being blessed with special revival influences. Eight or ten have recently been received by baptism into the Cross River baptist church, New York. Nineteen have been baptized at Ashford, Connecticut, recently —and seventeen at Waterford, Canada West. In Massachusetts there have been upwards of fifty conversions recently at Reading. Six have professed conversion at Dedham, and others are enquiring the way to life. In Woburn, fifty persons have expressed religious anxiety, and half that number are rejoicing in hope. The baptist churches in Lebanon and Dunbarton, in this state, have recently had considerable accessions by baptism. Over one hundred have lately professed conversion in Hannibal, New York. In Broad Top City, Pensylvania, a glorious revival is going on. Fifty have requested prayers, twenty of whom are rejoicing in hope. And in Easton, a revival is progressing. Sixty have been added to the baptist church. The work is spreading to adjoining towns."

India, *Dacca.*—Mr. Bion reports having baptized, at Jangaliah, eight candidates; and at Munshigunge, seven more. Two were heads of the sect called Satya Gurus.

Bahamas.—At Fox Hill ten believers had been baptized, and Mr. Davey was anticipating the pleasure of baptizing twenty or thirty more at Nassau.

Cape of Good Hope, *Port Elizabeth.*—Mr. Adams writes that the congregations are improving, and he has added six to the church by baptism.

DOMESTIC.

London, *Walworth.*—In our last we briefly alluded to the "Baptism of a Clergyman", at page 65. We now give a more extended report:—"On the even-

ing of New Year's day the Rev. W. Lincoln, minister of Beresford Episcopal chapel, Walworth, was baptized in Lion Street chapel, Walworth, by the Rev. W. Howieson. Prior to the administration of the ordinance a solemn address was delivered by the Hon. and Rev. B. W. Noel; also the Rev. W. Lincoln, with much feeling, delivered a brief address to the congregation, in which he said: 'I must confess that my sentiments upon baptism are changed. It may be asked how they were changed? It is known to my congregation that I have been studying the Seven Epistles to the Churches of Asia; and, in doing so, I noticed how God brings upon his Church the charge of Judaism—the blending of Judaism with Christianity. You are aware that the main argument of Infant baptism is thrown upon Judaism. This led me to think, and after much prayer and deep study of the word of God, I decided to follow my Lord and Master in his own appointed ordinance. The union of Church and State was that which first attracted my attention some five years since, and I have now by the grace of God been brought out of bondage; and to those of you who are of my congregation I would say, if God gives you a ray of light beware of quenching that light. Some say, what is the extra drop of water? For instance, if a clergyman leaves the Church of England, is it not more than a drop of water in his case; when persecuted and afflicted, is not this more than a drop of water? That is a mere excuse; but it will not stand the light of Divine scrutiny. Jesus often tests our obedience by giving us what we think little commands. As I was preaching a sermon on infant baptism, doubting infant baptism, a friend said to me, 'What is the use of being baptized with water? you have the Spirit, that is quite enough.' It is of no use answering a man when he is disposed to be obstinate. But I tell you what I thought when he said that is quite enough. I thought of this text, Acts x. 47, 'Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?' I have been addressing you longer than I intended. I only want to be identified with Jesus, to share His cross now, and to be crowned by Him hereafter. I know that he has joined the two—one is good, and also the other. I wish to be a Christian in every way. But some of my friends seem to misunderstand me; some stand aloof, and others give the cold shoulder, but I know in whom I have believed, and that He is able to keep that which I have committed unto Him until that day. So when I come up out of the water my Father will be saying to me, in one sense, as he said to Christ, 'This is my beloved son, with whom I am well pleased.' I want to be one with Him in Christ—buried in Christ, built up in Christ, rooted in Christ, to love God as far as a poor sinner can. I want to be nothing out of Christ, but seeking close communion with Him. Lord, remember me when thou comest into thy kingdom!' Immediately after his baptism, Mr. Lincoln baptized his wife, and the whole service was concluded by the Rev. B. W. Noel."

BAPTISM BY IMMERSION IN THE CHURCH OF ENGLAND.—The ceremony of baptism by immersion took place on Wednesday morning last, in Trinity Church, Marylebone. Immediately after the termination of the usual morning service, the young lady who was to be baptized, accompanied by her friends and sponsors, proceeded to take her place near a large bath specially constructed for the occasion, and placed immediately in front of the communion table. The rector, the Rev. W. Cadman, read the baptismal service, and the candidate then underwent immersion in the cold water with much firmness, after which she retired to change her wet clothes. During her absence the congregation engaged in prayer on her behalf, and the remaining portion of the service was read on her return. It is stated that the young lady was previously a member of the congregation.—*Times.*

SUTTON-IN-ASHFIELD, *Notts.*—After a long time of deadness, the Lord has answered the prayers of the few amongst us who continued to plead with him to revive his work in the midst of us. Since we enlarged our chapel and cleaned and painted it, we have had good congregations, and our prayer meetings are now well attended. It would do you good to be there and hear our young friends plead for the pardon of their sins. On the first sabbath in February we baptized six candidates, five of whom are teachers, and four of these had been scholars. We hope to have another baptism before long. If you could send us a few tracts on baptism, we should be much obliged. J. E.

HAYWOOD, *Lancashire*.—We had a solemn and most interesting baptismal service on Lord's-day evening, Jan. 25; on which occasion our pastor, Mr. Dunckley, baptized three females on a profession of their love to the Saviour. One of the candidates had been a member of the Wesleyans for many years; but on hearing our minister preach on the subject, and seeing the ordinance administered, she became convinced that it was the right way, and she could no longer refrain from thus following her blessed Saviour in his own ordinance. The other two were from our sabbath school. Thank God for our sabbath schools, and for what they are doing for our churches. On this occasion we had a thousand spectators. Our chapel was literally crowded, and numbers had to go away unable to get in. W. M.

LONDON.—The *Record* newspaper, which is the organ of the evangelical episcopalian party, on Feb. 16, favoured us with the following paragraph:—"We understand that Mr. S. A. Blackwood, Captain Hawes, (son of the late Sir Benjamin Hawes), Mr. Ord, and another lay evangelist, were baptized last week in Mr. Spurgeon's baptistry, adjoining his Tabernacle." From the description given of these gentlemen as "lay evangelists," we presume they are thus connecting themselves with the "Brethren." But we beg to inform the *Record*, for of course its clerical editor could not set his foot in such an unconsecrated conventicle, is not "adjoining," but *within* the Tabernacle.

[On the 18th the *Record* stated that the paragraph quoted above was an error in several of its details. Mr. Ord was not baptized, and Mr. Blackwood and Captain Hawes were not baptized at the Tabernacle, but at some "undenominational chapel," two months ago.]

LOCHGELPHEAD, *Argyleshire, Scotland*.—I am glad to inform you that we had two baptized on Jan. 4, and one on the 19th, by our pastor, J. McIntosh, and there are more inquiring the way to Zion, who, we hope, will join us soon. May the "little one become a thousand, and the small one a strong city." D. F.

WOOLWICH, *Queen Street*.—Four believers in the Lord Jesus were immersed upon a profession of their faith in Him, Jan. 24; and on the following sabbath were received into the church.

W. H. W.

ELGIN, *Scotland*.—On the evening of Feb. 15, after a solemn discourse, to an over-crowded congregation, from, "Behold he cometh with clouds, and every eye shall see him," Mr. Macfarlaine administered the ordinance of baptism to two believers. The case of one of them, a young widow, is very interesting. A few years ago she accompanied her husband to Australia, in fond anticipation of many days of happiness and prosperity; but her cherished hopes were not of long duration, for the once joyous wife returned home to Scotland a desolate widow, with the additional responsibility of providing for her fatherless children. Her cheerful obedience to this divine ordinance was very pleasing; and to see a timid woman breaking up old religious connections for the answer of a good conscience, was instructive and admonitory. The other candidate is an intelligent labouring man, and father of a young family. May God bless them, and make them a blessing. W. U.

BRAUNSTON, *Northamptonshire*.—Mr. Thomas Brimley, of Daventry, formerly an acceptable preacher among the Wesleyans, was baptized here by Mr. Veals, on Lord's-day, Jan. 25. In the evening Mr. B. preached an interesting sermon in the same place, and in a lucid style gave the reasons for his adoption of baptist sentiments. Mr. B. and his friends have fitted up a neat place of worship in Daventry, which was opened on Lord's-day, Feb. 8.

BIDEFORD, *Devon*.—Our pastor, the Rev. G. Williams, had the pleasure of baptizing four candidates in November; and on Feb. 1, four others thus publicly put on Christ. The sermons preached were appropriate and impressive, and the ordinance was attended to in the most solemn manner. We rejoice to add that there are others who, we trust, will shortly in like manner follow the Saviour. W. T. K.

SUTTON-IN-THE-ELMS, *Leicestershire*.—Our pastor, Mr. Bull, baptized six believers in December. These were all men; four of whom were from the sabbath school, but most of them advanced in life. One was truly "a brand plucked from the fire." They were all, on the same day, added to the church. May they all be faithful. Others seem to be on the way. T. R.

LIVERPOOL, *Great Crosshall Street, Welsh Baptists.*—Mr. W. Thomas, pastor of this church, baptized five female friends, on Lord's-day evening, Jan. 25; one of whom had formerly been a member with the Welsh Calvinistic Methodists. T. G.

WALES.

NEATH, *English Baptists.*—I have again the pleasure to inform you of another celebration of the ordinance of believers baptism in connection with our cause. On last sabbath evening, Feb. 1, our pastor baptized two candidates, a young man and young woman, both of whom have been trained up in the sabbath school, and under other blessed auspices; they now promise to be of great comfort to us, both being already actively engaged in connection with our sabbath school, and of decided and earnest piety. I also beg to hand you an extract from a local paper, which I shall be glad to see inserted in your next issue. I fear, from the reports I hear, that the sermon was anything but appropriate, as it sought to show that infant baptism was perfectly scriptural, and in accordance with natural maternal feeling, &c. Altogether rather a Puseyite than an Evangelical production. A. C.

"*Baptism by Immersion.*—On Sunday last, an interesting scene occurred at the Episcopal chapel of ease for Cadoxton, near Neath. During the evening service, after the reading of the second lesson, the Rev. D. H. Griffith, vicar, proceeded to the 'Baptistry' in the chapel, which had been previously supplied with water, accompanied by a young man named Thomas Peters, assistant master at Cadoxton National School, clothed in a white robe. The vicar wore his white surplice, and both descended into the baptistry, when the minister, in a most impressive manner, baptized the individual by immersing him in the water. The vicar afterwards concluded the service, and preached an appropriate sermon in allusion to the subject of baptism. The building referred to was, we understand, formerly a baptist chapel, but had been purchased by the Church of England as a chapel of ease for Cadoxton."

Swansea Herald, Jan 28.

ABERDARE.—At *Calfaria*, on Jan. 11, five were baptized; four of them belonging to the church at Cwmbach.—At *Bethel*, on Jan. 25, two were thus buried with Christ. This baptism took place in the open-air, in the presence of a very large congregation.—At *Ynysluyd*, on Feb. 1, seven more thus put on Christ, one of whom had been more than thirty-five years a consistent member with the Calvinistic Methodists. This was the first public service, and the first baptism in the new chapel. All these candidates were baptized by Mr. T. Price, of Aberdare, the pastor.

CARDIFF, *Bethany.*—On the first sabbath in February, Mr. Griffiths baptized a candidate who had been in the habit of attending the means of grace from his youth, but had long halted between two opinions. At length duty gained the mastery over procrastination, and he was mercifully enabled to decide for Christ and let the world go. He was added to the church. J. J.

Baptism Facts and Anecdotes.

CLOSE COMMUNION OF THE BAPTIST CHURCHES IN WALES.

We give an extract, without note or comment, from the last Annual Letter of the Glamorganshire Association.

"The Welsh baptists have sometimes been condemned for being narrow in their judgment, and close in their practice, because they confine the privilege of church membership and a place at the Lord's table to those only who are baptized on a personal profession of faith in Christ Jesus. We at once admit, and we glory in the admission, that *all* the Welsh churches, and all the churches in Wales, with five or six exceptions, hold to this form of doctrine and practice; yet it is evident that God smiles upon

them, and prospers their efforts while holding fast the practice of admitting none to the Lord's Supper but baptized believers—those who have rendered a personal and voluntary obedience to the baptism of the gospel. 'Judge the tree by its fruit,' said the blessed Saviour; and we have a right to judge this conduct of the Welsh baptists by the fruit, and the fruit certainly justifies the practice. We shall be able to form a judgment by comparing the state of the denomination in Wales, and the state of the baptist body in any part of England comprising a population similar to that of the Principality. Let us take Yorkshire for example: this county alone is larger than the whole of Wales. According to the census of 1861, Yorkshire contained 2,033,031 souls, and the whole of Wales, including Monmouthshire, contained 1,286,495, so that the population of Wales was less than that of Yorkshire by more than seven hundred thousand souls (747,556). The character of the population, the wealth of the people, and the nature of their employments, will prove favourable to Yorkshire, compared to the mountainous nature of Wales, the scattered state of the population, and the poverty of the vast majority of the people of the Principality. But what is the position of the baptists in the two places? In order better to see this, we will take a view of Yorkshire and Wales at two different periods, the year 1790 and 1861:—

County.	Date.	No. of Churches.	No. of Ministers.	No. of Members.	No. of Sunday Scholars.
Yorkshire.....	1790	24	22	No account	No account
" "	1861	100	72	11434	16433
Welsh Churches....	1790	48	61	No account	No account
" "	1861	545	351	64958	67631

We see that the population of Yorkshire in 1861 was 2,033,031, thus giving one baptist to every 178 of the population; while the population of all Wales, Monmouthshire included, only numbered 1,286,495, thus giving one baptist to every twenty of the inhabitants. This is the comparative position of Yorkshire and Wales. This table does not require from us any explanation, but it is quite sufficient to show that the Lord has owned and blessed the honest and apostolic spirit of the Particular Baptists in Wales; and they ought not to be found fault with for being too close and narrow until some one will show them a more excellent way—a way that will bear a clearer resemblance to that of the apostles, and the simple and clear teachings of the gospel before it was robbed of its beauty by the traditions of men."

Sabbath Schools and Education.

SCHOOLS FOR OLD SCHOLARS AND WORKING MEN.

Concluded from page 61.

In a cottage in Hurst there was a gathering of men almost every night, whose amusements were smoking, drinking, and gambling. This resort was broken in upon, and numerous visits were made. On the first occasion they looked with great surprise at their visitor, who so unceremoniously stood before them, and interrupted them in their game at dominoes, by calling their attention to the useless and unprofitable manner of spending their time. They were then shown the importance of improving their minds, that they thus might also improve their circumstances, and secure real happiness for their families. One sabbath morning these men were found assembled in an old loomhouse, without a particle of furniture, or even a stool on which to sit, the only furniture in the room being a large pigeon cage made of net work, inside which was a numerous family of these, their household gods. The room was unflagged, having a deep trench dug out in the middle running parallel with the wall, against which was erected a rude fireplace of bricks. So the side of the trench provided a sitting place for these unhappy men. The windows were whitewashed to prevent

observation; and in this dismal abode were these immortal men in the habit of spending their sabbath-days when the weather did not permit them to go out to fly their pigeons. In this gloomy den their visitor spent a full hour, showing them the folly of thus spending their time, and desecrating God's holy day. Some of them urged objections to join the class, such as their age, their ignorance, and want of suitable apparel in which to appear. These objections were fully met, the advantages of the institution were pointed out, and examples of the good already secured by many members of the class were mentioned for their encouragement.

Meanwhile we went on with our work, until the class had become two bands. The night school, too, continued to increase, and we could number fifty in regular attendance. Now we witnessed some interesting sights; and the teachers were amply rewarded in the progress that was made. There were old men with spectacles delighted to find that they could spell out words, and write their own names. Every week witnessed new efforts to overcome difficulties; but the progress already made was a stimulus to renewed effort.

The men were now able to speak to others of the good they had received, and urged their companions to join them. Thus the week-day class continued to improve, until we numbered one hundred in attendance, with two hundred on the books. Of course we were not able to secure the attendance of the whole number on Sundays, but efforts were constantly made to induce them to come, until the Sunday class slowly and steadily reached the number of seventy or eighty.

The first class was taught by Mr. Bede on the Sunday morning, and by Mr. C. Wild in the afternoon. Mr. B. took a lively interest in the work until his heavenly Father called him home. In addition to his gratuitous labours, he contributed very liberally towards supplying the class with anything necessary for its efficient working. Our friend Mr. James Platt became Mr. Bede's successor, and he and his colleague have continued their labours with untiring zeal and increasing usefulness.

In course of time we began to witness the fruits of our toil and anxiety in the conversion of souls to God. It may be interesting to record one case. One Sunday morning a visit was paid to one who was discovered to have been an old scholar in our school. He was now the father of five children. On entering into conversation with him, his wife produced a Bible that had been given to her husband by the late Rev. J. Sutcliffe, as a reward of diligence, and he spoke of the happy days he spent in the school. The visitor mentioned the existence of our new class, and soon after he made his appearance at the night school, bringing his eldest boy with him; and both father and son became constant in their attendance, sitting at the same desk. His progress was pleasing and satisfactory to himself. He then found his way to the class taught in the vestry on the Sunday; and soon became very regular in his attendance, taking great interest in the lessons of the sabbath. His evenings were now spent at home, with his children round the table, reading verse after verse out of the Bible; at other times he would read "Bunyan's Pilgrim's Progress" to them. No one can so well appreciate the advantages he received as the wife of this changed man; and the altered appearance of her house also bears witness. She was now able to visit the house of God, and, better than all, there she heard of Jesus, and soon rejoiced in God her Saviour. She now attended the means of grace, became one of Mr. Rogers's inquirers, and was constrained to give her heart to God, and unite herself with his people. In her statement to the visitors appointed by the church to see her, she expressed her gratitude to God not only for her own change, but for that of her husband. She said in most emphatic language, "I have had two husbands in one man; the first had no regard for the temporal or spiritual welfare of his family; the second is a sober man, clothed, and in his right mind, whose greatest desire is to make his family happy and comfortable."

Many happy results have been accomplished by this class; numbers have been induced to attend the house of God, and many have become members of the church. Tea meetings have been held periodically, which have been numerously attended by the fathers, mothers, and wives of the members. One circumstance in connection with the history of this class is worthy of record. A collec-

tion of natural curiosities was obtained for an exhibition, and the proceeds were laid out in furnishing the rooms for week-day evening meetings with desks and gas fixtures. The exhibition was numerously attended, the rooms were tastefully decorated, and the visitors invariably expressed their great satisfaction with the manner in which it had been carried out.

In conclusion, we desire that the Working Men's Class may yet become a greater blessing to the church and the neighbourhood, for there remaineth yet much land to be possessed, and "many souls are perishing for lack of knowledge."

Religious Tracts.

EAGERNESS FOR TRACTS IN INDIA.

Among the means employed by missionaries in India for the diffusion of the knowledge of the gospel, religious tracts have from the beginning, been found peculiarly adapted. The people are fond of reading, and will willingly, nay eagerly, receive these light-winged messengers of mercy. The Rev. E. Johnson, describing an evangelistic tour in Bengal says:—

"We arrived at Gopalgunge just in time to preach at the market. Here we obtained a good audience, and though the people were very wild, and in their eagerness to obtain tracts more than once precipitated me from my mora into the mud, yet their disposition I consider good, as they are very anxious, and attentive, and hear the word, and the field altogether seems far from unpromising. In the Fureedpore district we stopped at Cassanea Bazar, where we preached to a deeply attentive audience, some of whom seemed much interested in the word of salvation: here an interesting circumstance occurred. A great rush was made to obtain tracts, and even after we had taken refuge in our boat, numbers followed us with petitions for tracts; young men and boys clung with a desperate eagerness to the sides of the boat. We satisfied their wants, as far as our limited stock and reserves for other stations would allow, but at length finding our tracts disappearing rapidly, we put off into the stream; but even here the zeal of our young applicants received no check, three followed us in a leaky dingy, and the remainder swam; admiring their zeal, we again made demands on our fast-diminishing stock, and the happy possessors of tracts holding their acquisitions in one hand, struck out with the other towards the shore, — some endeavouring to obtain a passage in the dingy, but its owners, fearing an upset, drove them away. At length a little boy who had striven harder than the rest, but had not obtained a tract, implored us to give him one, which we did. He then craved a passage to shore in the dingy, but was refused, though the boat was now in the middle of the stream; the little fellow, nothing daunted, holding his hard-acquired prize in the left hand above water, struck gallantly out for the shore, but the boiling waters of the Barashee, swollen and turbid by the heavy rains, would not allow him to proceed far. Uttering a cry of fear he let the hard earned fruit of his toil drop into the water. Seeing his danger, we requested the dingy not to delay but to stand off to the shore, and on the way to take him in; but even the dingy was unable to make much progress in the angry flood. Twice the little fellow's head was almost immersed, when, seeing his imminent danger and the inability of the dingy to reach him, we pulled hard and picked him up, just as his strength was almost exhausted. Then rewarding his perseverance with another tract, we put him safely ashore."

Near Magoa, tracts were given only to those who could read. Here a Hindoo read aloud a portion of the tract (Holy Incarnation) saying, "These are good words; I should like to know all about this religion." He requested a Bible, and I thought would follow me to my boat; but somehow or another in the crowd he disappeared. Here a little boy bought for four pice the book called, "Anecdotes of Providence," saying he would buy some oil in the bazar, and sit up all night and read.

Intelligence.

BAPTIST.

FOREIGN.

CANADA.—The number of missionaries employed by the Missionary Convention (West) during the year, or a part of it, has been twenty-five—two more than last year. The average attendance of hearers at all stations during the year, 7,710; church-members on the whole field, 1,403; sermons preached, 3,320; pastoral visits made, 4,703; number of miles travelled in discharge of missionary duties, 30,574; baptized, 95; sabbath-school teachers, 130; scholars, 1,071. The object of the Ministerial Education Society is to aid those students in destitute circumstances who may be called of God to the Gospel ministry, and who give promise of usefulness as labourers in the vineyard. It further provides for the training of all the theological students during the last three years of their course. There are thirty-five young men at present studying in the institute who have the work of the ministry in view. Six of them are expected to graduate next summer. The aggregate attendance of students at the institute last year has been 158. The new building of the Institute at Woodstock was completed and opened at the time expected. By enlargement, improvements, and additional land to the playgrounds, the new edifice considerably surpasses the former that was burned. The number of missionaries assisted by the Missionary Convention (East) during the whole or part of the past year was six. Since its commencement much good has been accomplished by it—a number of churches has been the direct fruit of its efforts. There are ten Associations in Canada. In nine of these there were baptized last year, 614; there are 175 ministers, and 50 licentiates—total membership in all the Associations is, 13,335. There are 429 members in associated and mission churches—total, 13,764. The actual total must be much greater than is shown above, as the membership of many of the unassociated churches cannot be ascertained, and is not given. The number of Regular Baptists in the United States is, 1,037,576; Baptist Associations, 588; churches, 12,648; ordained ministers, 8,018; licentiate preachers, 1,035; baptized in 1861, 69,078.

AUSTRALIA, *Queensland*.—A new baptist chapel was opened at Brisbane in December, when Mr. Kingsford was recognised as pastor of the church, which admits "none but baptized believers to sit down at the table of the Lord." Mr. K. was presented with a handsome pulpit bible.

DOMESTIC.

BAPTIST CHAPEL-BUILDING IN LONDON.—That enlightened and important body the baptists have been greatly at fault; they have yet to learn their duty, and to provide for the discharge of it. The Rev. C. H. Spurgeon alone may be said to have been doing more than the whole community together. This ought not to be. They are a generation behind the Independents. Sir. Morton Peto is their Thomas Wilson; the principal additions have been made by him, and we rejoice to understand that he has no intention of remitting his evangelical labours. He is at this moment making arrangements for the erection, in suitable places, of several spacious edifices with a portion of the materials which now constitute the building of the Great International Exhibition. The baptists, however, must not lean wholly on the great and generous Baronet; they require a society of the utmost strength for the express purpose of promoting the erection of meeting-houses in London. Some faint attempts have been made towards such an institution; but the result has hitherto been comparatively trifling. We hope the day is not distant when we shall have to report something much better.—*British Standard*

LYME REGIS.—A few weeks since a tablet was erected in the baptist chapel to the memory of the Rev. A. Wayland, whose christian character needs little more eulogy to show the estimation in which he was held, than is given in the inscription, which is as follows:—"Sacred to the memory of the Rev. A. Wayland, for forty-one years the faithful and devoted pastor of the church worshipping in this place. By the holiness of his life and conduct, he won the love and esteem of all who knew him. He departed this life, deeply lamented, August 7th, 1862, aged 69. This tablet has been erected by the church and congregation, together with a few of his most intimate friends, all of whom admired his devotion and christian consistency. A good minister of Jesus Christ." The above fully expresses the opinion of all who knew him. He was not one of those men whom nature had endowed with a strong constitution, and from constant study, with scarcely an interval of relaxation, he gradually became weaker, until he was compelled to relinquish